631 more dramatic in the days of blood feuding when the same mechanism
692 was used to acquire allies. The interference of a locally promi-
556 nent man is generally efficacious since government representatives
554 attempt to minimize local hostility. An open confrontation
571 between a local lord and a state representative generally leads to the dismissal of the latter. In neither of the two locations where I spent extended periods of time did the caid stay in office while I was there. In one of the two fractions the caid changed three times. The balance of political power is weighted towards the locally prominent, for the lords of the old bled-as-siba represent the highest rung of the informal but powerful traditional structure of leadership while the caids and pashas represent the lowest level of the other form of government, the formal bureaucracy.

641 The national government is well aware of the actual dual
648 organization of political power in the country. While every
556 Moroccan may have equal status based on constitutional law, he
619 does not have equal status in terms of customary law. This social fact is exemplified by the ceremonies held in Rabat where dignitaries from all across Morocco are called upon to attend such celebrations as the King's birthday, Aid al-Kebir, or the promulgation of a new law. On such occasions, depending upon the size of the tribe or fractions, one, two, or three men who represent the traditional power structure are royally commanded to be in attendance. Such meetings are ritualized reenactments of the loyalty of the populace as expressed through its local leadership.

641 To partake in such leadership requires wealth since the trip
648 itself is expensive (the only form of public transportation
556 from the Rif to Rabat is by bus and these men eschew this in
619 favor of splitting the expense of a taxi ride of several hundred
[494] miles) and the per diem allowance is more a token than anything realistic.

Some men have gracefully retired from positions of community leadership because of expenses such as these. If over a period of years one declines to go to such ceremonies because of ill health or pressing familial affairs, the person is quietly dropped from the list of the invited and another local man is
556 substituted. Expenses for maintaining such a social position are not small in relationship to the amount of wealth available even to the better-off Berber. On the other hand, wealth alone does not qualify one for a position of political prominence and social prestige. The importance of a man is based not on his wealth per se but rather what sort of wealth it is and how he came by it. Wealth divorced from such critical factors cannot be translated by the Riffian into socially meaningful significance. To operate within the context of profit is to operate outside the complex of social responsibility and communal soli-
556 darity. Thus while there are entrepreneurs in the Rif, they do
472 not have the social prestige that goes with traditional wealth in land. This distinction could be illustrated by numerous examples but the following cases were selected because they